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But let no one suppose that the entire book of which we write is given up to such mediæval ecclesiastical belligerency. There is in it, taken as a whole, more honey than gall, more fragrant flowers than pungent wormwood. Any discriminating reader will be benefited by perusing its pages.

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

FUNDAMENTAL IDEAS OF THE ROMAN CATHOLIC CHURCH. By FRANK HUGH FOSTER, Theological Seminary (Congregational), Oakland, Cal. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1899. Pp. vii + 366. \$1.50.

MOST readers of the AMERICAN JOURNAL OF THEOLOGY are familiar with the attractive volume of Cardinal Gibbons on *The Faith of Our Fathers*. It has had an enormous circulation, being now in its forty-seventh edition. Protestants are convinced that, despite its charm, it is thoroughly one-sided and misleading. In the interests of fairness, therefore, the need for a presentation of the other side was most urgent. Professor Foster was well equipped for just such a work. He had read sympathetically the leading Roman Catholic writers, and earnestly sought to understand them. And, while not having it for his sole purpose, he has written a very complete rejoinder to *The Faith of Our Fathers*. Now, as Roman Catholics and Protestants have read Cardinal Gibbons' book, the same Roman Catholics and Protestants should consider the other side as presented by Professor Foster.

He starts out by recognizing the great fundamental ideas in which both sides agree. With these he has nothing to do. He simply confines himself to the points of difference, omitting all present-day issues, such, for instance, as the public-school question.

Having thus limited his subject, he proceeds to a critical examination of the fundamental ideas of the Roman Catholic church. His method is in the treatment of each idea to make a clear and honest statement of it as gathered from the best Roman Catholic authorities. He then shows the weak points in the idea, saving always what is valuable to be incorporated into the corresponding Protestant idea—where such an idea exists.

In Part I he takes up the Romanist idea of the church. Beginning with its definition he runs through all its phases, such as visibility, apostolicity, holiness, catholicity, unity, infallibility, and so on. He

raises again the question as to whether Peter was ever at Rome. At best it is doubtful, and, if he were at Rome, it is not probable that he was ever bishop of the Roman church, and his martyrdom is equally improbable.

In Part II he discusses the doctrine of salvation. He finds in the entire system a vast organization of external means of salvation, which is "unnecessary, unwarranted, and injurious." This system stands in striking and most unfavorable contrast with Protestantism, which "relies upon one Mediator between God and man, the man Christ Jesus."

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DER KATHOLICISMUS ALS PRINCIP DES FORTSCHRITTS. VON DR. HERMANN SCHELL, Professor der Apologetik und vergleichenden Religionswissenschaft an der Universität Würzburg. Siebente Auflage. Würzburg: Andreas Göbel's Verlagsbuchhandlung, 1899. Pp. 136. M. 1.20.

THE author is one of the ablest of the progressive Catholic theologians of Germany, and the present work is indicative of the strength and boldness of the German liberal Catholic movement. He belongs to that section of the Roman Catholic church, represented in America by Archbishop Ireland, which believes that if the Roman church is to justify her claim to catholicity she must keep fully abreast of the science of the age, allow and encourage the utmost freedom of thought and of research, and give place to the employment of whatever modes of life and methods of Christian work may seem best adapted to the time and place. He begins by freely admitting that in science (in the broad sense of the term) the Roman Catholic church has been left lamentably behind by Protestantism. He calls attention to a recent exposure by Taxil of the depths of pagan superstition in which the Catholic masses are still involved and which marks the inferiority of current Catholicism to current Protestantism. It is not, therefore, actual Catholicism that the author declares to be the principle of progress, but it is ideal Catholicism as apprehended by himself and a considerable body of educated Catholics in Germany and elsewhere. Starting out with the idea that the true church of Christ should be universal, and that catholicity can be attributed to no other organization than that which centers at Rome and has the pope at its head, he insists that this great organization should not only appropriate all the results